

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Hameem*[1].	حمٓ ﴿١﴾
2. *Ayn. Seen. Qaff*[2].	عٓسٓقٓ ﴿٢﴾
3. Like *tha'leka* (*he-that-afar-it/that*) reveals[3] to you[g] and to whom[r] of before you[g] *tha'leka* (*afar-that-it/*)[x] Allah, The Mighty, The *Hakeemo*[4] (*infinite hekmah* (*wisdom*) *Possessor*).	كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾
4. For Him what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.	لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٤﴾
5. Almost[w] the Heavens[w] fissure[y m5] of above them[y]; and the angels *yousabbehona*[6] (*he-they say*: *subhana Allah*) by their Lord's praise and *yastaghferona*[7] (*they*[z] *seek forgiveness*) for whomever (*are*) in the Earth[w]; lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).	تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِى ٱلْأَرْضِ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥﴾
6. And who[r] *ittakhatho*[8] (*they*[z] *took and presumed*) of lesser than/without Him *aw'leyaa*[9] (*guardians/allies*), Allah (*is*) *Hafeedhon*[10] (*multitudinous Keeper-up*) over them[11]; and not you[s] (*are*) over them surely a custodian.	وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾
7. And like *tha'leka* (*afar-that-it/*)[x] We revealed[12] to you[g] Qur'an[x] Arabic to [*you*[s]] warn the villages'[w] mother and whomever (*are*) around [it[w]]; and to [*you*[s]] warn: (*that*) the Gathering's Day[x] no suspicion (*is*) in it[x]; a team (*is*) in the Paradise[w] and a team (*is*) in the *Sa'ere*[w] (*intensely kindling Fire*)[w].	وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ﴿٧﴾
8. And had Allah willed surely [*He*] (*could have*) made	وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً

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[1] See the *Lexicon* attached to this *Translation* for commentary on this!

[2] Ibid!

[3] The word "**يوحي**" is rooted in "**وحى أو أوحى**" which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكم**" and "**حكيم**!"

[5] The word "*Heavens*" is a *feminine* gender in Arabic, so "**يتفطرن**" = "fissure[y]" corresponds to that!

[6] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[7] The word "**يستغفرون**" = "**يطلبون الغفران**" = "*they*[z] *seek forgiveness*!" In English there is *no seemly way* to say: "**يستغفرون**" *per se*! So I settled for saying: "*they*[z] *seek-forgiveness*!"

[8] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

[9] The word "**أولياء**" could also mean, among them: *protector, friend*!

[10] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[11] That is He keeps full record of what they do and penalize them accordingly!

[12] See footnote 3 above regarding *reveal*!

them an *Ummatan*[w] (*community/ nation*)[w] one-she[y]; [and,] but [*He*] admits whomever [*He*] wills in His mercy[w] and the *dha'lemoona*[13] (*injustice-doers*) for them neither of a *wa'leyen* (*guardian/ ally*) and nor *na'sseeren* (*iterative succorer*).	وَلَـٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّـٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ ٨
9. Or *ittakhatha* (*took and presumed*) they[z] of lesser than-/without Him *aw'leyaa*[14] (*guardians/ allies*); so Allah, He (*is*) The *Wa'leyo* (*Guardian/ Ally*) and quickens [*He*] the dead; and He (*is*) over every-thing Omnipotent.	أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٩
10. And what you[c] differed in it[x] of a thing, so its[x] rule (*should be referred*) to Allah; *tha'lekum* (*collective-afar-He*)[x] Allah, my Lord; on Him I trusted and to Him *oneebo*[15] ([*I*] *iteratively return penitent*).	وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ١٠
11. The Heavens'[w] and the Earth's[w] *Fatte'ro* (*innately-perfect-Originator*); [*He*] made for you[b] of your[n] selves[w] spouses[16] (*wives*) and of the *an'aa'me*[w] (*cattle/ sheep/ goats/ camels*)[w] pairs; *yadhra'ukum* ([*He*] *creates/ propagates-/ manifests you*[b])[17] in it[x]; not as his like a thing; and He (*is*) The *Sameeo* (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to payer*)/ The *Basseero* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).	فَاطِرُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَـٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١١
12. For Him (*are*) the Heavens'[w] and the Earth's[w] *magaleedo* (*keys/ lockers*); *yabsotto* ([*He*] *swells/ expands*) the *rez'qa*[x] (*provision/ victual for sustenance*)[x] for whomever [*He*] wills and [*He*] straitens; verily He (*is*) by every-thing Omniscient.	لَهُۥ مَقَالِيدُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ١٢
13. [*He*] instituted for you[b] of the religion what enjoined [*He*] by it[x] *Noohan* (*Noah*); and which[x] We revealed[18] to you[g] and what We enjoined by it[x] *Ebraheema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*[19] (*let-you*[z] *uphold/ sustain*) the religion and let-not disunite you[z] in it[x]; enlarged over the *mushrekeena* (*they who partner deities with Allah/ he-polytheists*) what [*you*[s]] invite them to it[x]; Allah *yajtabey* (*directly and favorably-chooses*) to Him whomever [*He*] wills and [*He*] divinely-guides to Him whomever *youneebo* ([*he*] *iteratively repents*).	۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ١٣
14. And not disunited they[z] except after when came (*to*) them the knowledge, *baghya* (*envy/ selfish: excessiveness/-transgression*) among them; and *lawla* (*had it not been for*) a word[w] preceded-she[y] from your[t] Lord to *ajalen*[20]	وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ

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[13] The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"
[14] The word "أولياء" could also mean, among them: *protector, friend*!
[15] The word "ينيب" from "أناب" = "رجع مرة بعد مرة," meaning: *iteratively returned penitent*! See الهادي و الراغب!
[16] See (S7:189)!
[17] That is "*suffuses you*[f]" to *multiply you*[f]!
[18] See footnote 3 above regarding *revealed*!
[19] The word "أقيموا" is rooted "أقام" =uphold! *Linguistically* "أقام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "أقيموا" means you[f]: (1) *uphold/ sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!
[20] The word "الأجل" means term-limit, see اللسان!

(*term-limit*) *musamma*[21] (*that which is designated and/or named*), surely (*it would have been*) judged/finished[22] among them; and verily who[r] (*had-been*) bequeathed they[z] the book[x] from after them surely (*are*) in doubt of it[x] suspect/suspecter[23].	مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾
15. So for *tha'leka* (*afar-that-it/*)[x] then let-invite [*you*[s]] and *ista'qem*[24] (*let-*[*you*[s]] *affirmably firm and straighten*) as (*had been*) commanded you[h]; and let-not *tattabe'a* ([*you*[s]] *closely-followed*) their *ahwa*[25] (*tendentious likings*); and let-say [*you*[s]]: I believed by what Allah descended of a book and I (*had been*) commanded to [*I*] (*render*)-justice[26] among you[b]; Allah (*is*) our Lord and your[n] Lord; for us (*are*) our works and for you[b] (*are*) your[n] works; no argument between us and [between] you[b]; Allah gathers between us and to Him (*is*) the destiny.	فَلِذَٰلِكَ فَٱدْعُ وَٱسْتَقِمْ كَمَآ أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ٱللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٥﴾
16. And who[r] they[z] mutually argue in Allah from after what *estojeeba*[27] (*had been favorably-answered*) for [Him/him][28] their argument[w] (*is*) *da'hedhaton* (*null-argument*)[w] *enda* (*by Rule of*) their Lord; and on them (*is*) a wrath and for them (*is*) a severe torment.	وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾
17. Allah, Who [*He*] descended The Book by the right and the balance; and what *youdreyka*[29] (*causes you*[g] *to profoundly know*) *la'alla* (*craving currently unavailable deed that, perhaps*) The Hour[w] (*is*) near[x][30].	ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾
18. *Yasta'a'jelo*[31] (*affirmably hasten*) by it[w] who[r] they[z] believe not by it[w]; and who[r] believed they[z] (*are*) *mushfegoona* (*they who are in disquiet*) from it[w]; and they[z] know verily it[w] (*is*) the right; lo; verily who[r] they[z] dubitate in The Hour[w] surely (*are*) in a far misguidance.	يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾

[21] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!
[22] That is perhaps would have immediately *prompted* their dues of punishment!
[23] The word "مريب" here is "نعت" = epithet, i.e. "adjective," hence "suspect!" See إعراب القرآن، محمود صافي! However the word "*suspect*" could fit for a *noun* or an *adjective*!
[24] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[25] The word "هوى," is singular of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.
[26] The word "أعدِل" is a *present tense* to which there is *no* exact corresponding word in English, because "justice" *cannot* be *conjugated* into verbs, so the best *approximation*, to the best of my knowledge, is to say: *render justice*!" So the word "*render*" is parenthetically enclosed, as the Quranic text does *not* have it *per se*!
[27] The word "استجيب" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*! See الهادي!
[28] This footnote covers the *pronoun* "هـ" in "له" *and* the word "داحضة!" The pronoun "هـ" in "له" could refer to Allah (SWT) *or* to Mohammad (SAWS), se a! As to the word "داحضة" it is a *noun*, whereas "*null*," or "*invalid*," or such synonyms are all *adjectives*! Hence, "*null-argument*[w]" is chosen as *closer representation* to a *noun concept*! And the suffix[w] is to *indicate* the *femininity* gender of the "*argument*," as it is so in Arabic!
[29] The word "يدريك" means "(*causes*) *you* (*to*) *profoundly know*," as "الدراية" is *much more* than simple knowledge! It involves *profound* knowledge of the subject matter!
[30] The word "*hour*" in Arabic is a *feminine* gender, so the context would seem to suggest saying: "السّاعة قريبة"= "the hour (*is*) she-near!" However the text of this *Ayah* clearly says: "The hour is he-near," making "near" a *masculine* gender; this could stand for the hours' *time* or *arrival* is he-near," as the hour's *time* or *arrival* are both *masculine* genders; and " لا يجوز أن يقال أنّ (قريب) يستوى فيه التذكير و التأنيث، لأنه بمعنى فاعل، و فعيل بمعنى فاعل لا يستوى فيه التذكير و التأنيث." see إعراب القرآن، لمحمود صافي!
[31] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

19. Allah (*is*) *Lateefon*[32] (*fine/ subtle/ gentle and protector*) by His *eba'de* (*worshippers/ submitters/ slaves*); [*He*] provides whomever [*He*] wills and He (*is*) The Strong The Mighty.	ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ١٩
20. Whoever [was] [*he*] wanting the Hereafter's[w] *hartha* (*tillage/ reward/ tillage's crops*) [*We*] augment for him his *harthe* (=*hartha*) and whoever [was] [*he*] wanting the world's[w] *hartha* [*We*] give him of it[w] and not for him in the Hereafter[w] of a lot.	مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ وَمَن كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِن نَّصِيبٍ ٢٠
21. Or for them partners, instituted they[z] for them of the religion what not permitted by it[x] Allah; and *lawla* (*had it not been for*) word[w33] (*of*) the sunderance, surely (*would have been*) judged/finished[34] among them; and verily the *dha'lemeena*[35] (*injustice-doers*) for them (*is*) a painful torment.	أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ لَقُضِيَ بَيۡنَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٌ ٢١
22. [*You*[s]] see the *dha'lemeena*[36] (*injustice-doers*) disquieting of what earned they[z]; and it[x] (*is*) occurrent/betiding by them; and who[r] believed they[z] and they[z] worked the righteous-works[w] (*are*) in the paradises'[w]/gardens'[w] *rawdha'te* (*flowering meads*)[w]; for them whatever[37] they[z] will *enda* (*by munificence of/ by Rule of*) their Lord; *tha'leka* (*afar-that-it/*)[x] it[x] (*is*) the munificence the big.	تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ بِهِمۡۗ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ٢٢
23. *Tha'leka* (*afar-that-it/*)[x] which[x] *youbashshero*[38] (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/ submitters-/ slaves*), who[r] believed they[z] and they[z] worked the righteous-works[w]; let-say [*you*[s]]: [*I*] ask you[b] not over it[x] remuneration, except a fondness[w] in the kin; and whoever [*he*] commits *hasanatan*[w] (*meritorious-deed*)[w] [*We*] augment for him in it[w] *husnan* (*ultimate meritorious-deed*); verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).	ذَٰلِكَ ٱلَّذِي يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۗ قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ وَمَن يَقۡتَرِفۡ حَسَنَةٗ نَّزِدۡ لَهُۥ فِيهَا حُسۡنًاۚ إِنَّ ٱللَّهَ غَفُورٞ شَكُورٌ ٢٣
24. Or say they[z]: *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; so *en* (*if*) wills Allah, [*He*] seals/-consummates[39] on your[t] heart and [*He*] erases the falsehood[x] and [*He*] rights the right by His words; verily He (*is*) Omniscient by the chests' possession.	أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗاۖ فَإِن يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ وَيَمۡحُ ٱللَّهُ ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٤
25. And He Who accepts the repentance[w] *a'n*[40] (*disregarding offender's offense/ because of other's/ others' prayer [He]*	وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ

[32] The word "لطيف" = "رفيق," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See البصائر! *Additionally*, when the word: "لطيف," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive* characteristics, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

[33] That is word of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

[34] That is perhaps would have immediately *prompted* their dues of punishment!

[35] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[36] Ibid!

[37] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *whatever*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[38] See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّر!

[39] That is close *hermetically* and *determined irrevocably*, or *consummate/ conclude* on your heart!

[40] "عن" here for تجاوز =*disregardfulness* =He *disregards*/transcends the offense of the *offender* or because of the *prayer of others praying for the offender*! See the *Lexicon* to this *Translation* vis-à-vis the meanings of "عن"!

transcends the offender(s) of) His *eba'de* (*worshippers/-submitters*)and pardons [*He*] *a'n* (*regarding*) the *sayye'aa'te* (*demeritorious-deeds*)[w] and knows [*He*] what you[z] do.	عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾
26. And *yestajeebo*[41] (*compliantly-answer*) who [r] believed they[z] and they[z] worked the righteous-works[w]; and [*He*] augments them of His munificence; and the unbelievers for them (*is*) a severe torment.	وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾
27. And had Allah *bassatta* (*extended/ augmented*) the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for His *eba'de* (*worshippers-/ submitters/ slaves*) surely (*they would have*) transgressed in the Earth [w]; [and,] but *younazzelo* ([*He*] *iteratively descends*) by a *qa'da'ren* (*standard measure*) whatever[42] [*He*] wills; verily He (*is*) by His *eba'de* (*worshippers/ submitters-/ slaves*) Proficient *Ba'ssee-ron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).	۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾
28. And He Who *younazzelo* (*iteratively descends*) the *ghaytha*[43] (*delightful-satiating-and-reviving rain*) from after desponded they[z]; and [*He*] spreads His mercy [w] (*ghaytha*); and He (*is*) The *Wa'leyen* (*Guardian/ Ally*), The *Hameedo*(*iteratively praised and multitudinously praiser He*).	وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾
29. And of His *Aya'te*[w]: (*miracles/ signs/ proofs*) (*is*) the Heavens' [w] and the Earth's [w] creation and what [*He*] scattered in them both of a *dabba'ten*[w44] (*she-moving-creature*); and He (*is*) over their gathering if [*He*] wills Omnipotent.	وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾
30. And what betided you[b] of a disaster[w] so (*it*[w] *is*) by what earned-she[y] your[n] hands[w]; and [*He*] pardons *a'n* (*regarding*) much.	وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾
31. And not you[f] surely (*are*) enfeeblers in the Earth[w]; and not for you[b] of lesser than/without Allah of a *wa'leyen* (*guardian/ ally*), and nor *na'sseren* (*multitudinous succorer*).	وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾
32. And of His *Aya'te*[w] (*miracles/ signs/ proofs*) (*are*) the runners in the sea like the mountains[45].	وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾
33. *En*(*if*) [*He*] wills [*He*] stills the wind[w]; so [*they*[ym]][46] stay stationaries[w] on its[x] back; verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) *Aya'ten*[w] (*signs*) for every *ssabbaren* (*an ever/ stout patience-endurer*) *sha'koren* (*iterative thanker*).	إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾
34. Or [*He*] wracks them[y] by what earned they[z] and	أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ

[41] The word "يستجيب" is rooted in "استجاب," meaning: *favorably/ compliantly answered*, *not* just *answered*! See الهادي!

[42] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[43] The word "الغيث" = المطر المنبت للكلاء و المنعش, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "الغيث" could also means the gliding clouds that bring rain!

[44] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

[45] The word "أعلام" has several meanings, among them "*flags*" or "*mountains*!" See اللسان!

[46] The hidden or implied *pronoun* "[*they*[W]]" refers to the "*runners*" in the previous *Ayah*, (S42: 32)!

[*He*] pardons *a'n* (*regarding*) much.	عَن كَثِيرٍ ٣٤
35. And [*to*][47] know who[r] they[z] dispute in Our *Aya'te*[w] (*messages*) not for them of a *maheessen* (*escape-place*).	وَيَعْلَمَ ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ٣٥
36. Then what *oteytom* (*you*[c] *had been accorded*) of a thing, so (*it*[x] *is*) a *mata'ao*[48] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world[w]; and what (*is*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/-superior/worthier*) and *abqa* (*more lasting*), for whom[r] believed they[z] and (*are*) on their Lord they[z] trust.	فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٣٦
37. And who[r] they[z] avoid the sin's bigs and the profanities[w49] and if surely[50] angered they[z], they forgive.	وَٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ٣٧
38. And who[r] *estajabo*[51] (*they*[z] *favorably-answered*) for their Lord and *aqamo*[52] (*they*[z] *upheld the prescribed obligations of*) the Prayer[w] and their matter (*is*) a *shura* (*counsel/-alternation and exchange of opinion*) among them; and of what We provided them they[z] expend.	وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ٣٨
39. And who[r] if betided them the *baghya* (*envy/selfish: excessiveness/transgression*) they *yanta'sserona*[53] (*they*[z] *avenge-for/refrain-from/prevail-over* [*it*]).	وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ٣٩
40. And requital (*for*) a *sayye'aa'ten*[w] (*demeritorious-deed*)[w] (*is*) *sayye'a'ton* (=*sayye'aa'ten*) its[w] like; so whoever [*he*] pardoned and [*he*] amended then his remuneration (*is*) on Allah; verily He loves not the *dha'lemeena*[54] (*injustice-doers*).	وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ٤٠
41. And surely whoever [*he*] revenged[55]/revenged-for after his injustice[56], so those not on them of a path.	وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَـٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ٤١
42. Verily only the path (*is*) on whom[r] they[z] wrong[57] the people and they[z] transgress in the Earth[w] by other than the right; those for them (*is*) a painful torment.	إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ٤٢

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47 The word "يَعلَمَ" is "منصوبة," has a "فتحة" on the word's end "مَ!" It had been read with a "رفع، أي بضمّة" or a "سكون," see الدّر المصون، لـ احمد الحلبي! So the word "*to*" is shown here with the *square brackets* and *italicized* ([*it*]), as it is *hidden*, to indicate the generally accepted reading by most, showing the "فتحة" to mean "التّعليل، المقدّر," i.e. for *virtual/presumed causality*, as stated in "إعراب القرآن," by محمود صافي!

48. The word "متاع"="*mata'ao*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

49 The word "فاحشة" = "profanity" (*plural* "فواحش" as *indefinitive* noun or *plural* "الفواحش" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*!

50 The particle "ما" is for intensity! See تفسير الفخر الرّازي، و روح المعاني للالوسي!

51 The word "استجابوا," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered*!"

52 The word "أقوموا" from قـام = "*stood/upheld/sustained/maintained*!"

53 The word "إنتصر" could apply in *three* distinct senses: (1) "إنتصر من," which in turn has two distinct meanings, (1a) "إنتصر من عدوه أي إنتقم من عدوه" = "avenged for it, i.e. from the offender," and (1b) "إنتصر من الظلم أي إمتنع و أنف من الظلم" = "refrained from and disdained the wrong!" (2) "إنتصر على" = "prevailed over!" And (3) "إنتصر لـ" = "succored and assisted!"

54 The "ظالين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

55 Ibid! However, *in this case*, "إنتصر بعد ظلمِهِ أي بعد ما ظُلِمَ," see روح المعاني للألوسي, for this explanation, means "*after he was wronged*"!

56 That is after, *having been* inflicted with an injustice by someone else!

57 See the *Lexicon* attached to this *Translation* for "ظَالِم"="فاعل الظلم"="*injustice-doer*" and "أظلم"= "*wronger*!"

43. And surely whoever *ssabara* (*held on patiently*) [*he*] and pardoned [*he*], verily *tha'leka* (*afar-that-it/*) [x] (*is*) surely of the matters'-resolve.	وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾
44. And whomever Allah misleads, then not for him of a *wa'leyen* (*guardian/ally*) from after Him; and [*you* [s]] see the *dha'le-meena*[58] (*injustice-doers*) *lamma* (*when/-whence*) they [z] saw the torment say they [z]: is a *maradden* (*fending/forthwith-returning*) of a path.	وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾
45. And [*you* [s]] see them (*being*) exposed on it [w] (*are*) *kha'she'eena*[59] (*they who: totally subdued their body/sight and sound/bow in the Prayer*) of humility; they [z] look from *ttarfen-khafeyyen* (*by stealthy glance*); and said who [r] they [z] believed: verily the losers (*are*) who [r] lost they [z] their selves [w] and their families [w] The *Qeyamatey's* [w] (*Judgment's*) Day; indeed; verily the *dha'lemeena*[60] (*injustice-doers*) (*are*) in a sustainer-torment.	وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾
46. And not [was] for them of *aw'leyaa*[61] (*guardians-/allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.	وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾
47. *Estajeebo*[62] (*let-compliantly-answer you* [z]) for your [n] Lord from before that *ya'atey* [x] (*approaches/comes*) [x] a day [x] no *maradda* (*fending/repeller*) for it [x] of lesser than Allah; not for you [b] of a refuge then-day and not for you [b] of a *na'keeren* (*demur/reproof/spurner*).	ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾
48. Then *en*(*if*) they [z] shunned then not We sent you [g] on them *hafeedhan*[63] (*iterative keeper-up*); *en* (*not*) on you [g] except the announcement; and verily if *atheqna* (*We caused the human to taste*) from Us a mercy [w] [*he*] reveled/rejoiced by it [w]; and *en* (*if*) betides [w] [them] a *sayye'aa'ton* (*demeritorious-deed*) [w] by what advanced [w] their hands [w] then verily the human (*is*) *kafooron*[64] (*iteratively unbeliever/ingrate*).	فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾
49. For Allah (*is*) the Heavens' [w] and the Earth's [w] proprietorship; [*He*] creates whatever[65] [*He*] wills. [*He*] grants for whomever [*He*] wills females and	لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ

[58] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[59] The word "خاشعين," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعين," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوعً" denotes *submission* or *subduing* of *sight* and *sound* as well! So "الخاشعين" are those who had totally *subdued their body, sight and sound*! Also some time "الخاشعين" = they who bow in the Prayer! See البصائر and اللسان!

[60] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[61] The word "أولياء" could also mean, among them: *protector, friend*!

[62] The word "استجيبوا" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*! See الهادي!

[63] The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained/sustain," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[64] The word "كَفُور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!

[65] See footnote 37 above regarding *whatever*!

[*He*] grants for whomever [*He*] wills the males.	إِنَٰثٗا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾
50. Or [*He*] pairs them *dhukranan*[66] (*normal males/ neutral males*)[67] and females and makes [*He*] whomever [*He*] wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent.	أَوۡ يُزَوِّجُهُمۡ ذُكۡرَانٗا وَإِنَٰثٗاۖ وَيَجۡعَلُ مَن يَشَآءُ عَقِيمًاۚ إِنَّهُۥ عَلِيمٞ قَدِيرٞ ﴿٥٠﴾
51. And not [was] for a human to speak (*to*) him Allah except revealedly [68], or from beyond[69] a *heja'ben* (*veil/shroud*) or [*He*] sends a messenger then [*He*] reveals[70] by His leave whatever[71] [*He*] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*[72] (*infinite hekmah Possessor*).	۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن وَرَآيِٕ حِجَابٍ أَوۡ يُرۡسِلَ رَسُولٗا فَيُوحِيَ بِإِذۡنِهِۦ مَا يَشَآءُۚ إِنَّهُۥ عَلِيٌّ حَكِيمٞ ﴿٥١﴾
52. And like *tha'leka* (*afar-that-it/*) [x] We revealed[73] to you [g] *Roohan*[w74] (*Qur'an/prophethood*) [w] of Our command; not you [h] were *tadrey*[75] ([*you*[s]] *profoundly understanding*) what The Book and nor the belief; [and,] but We made it[x] an illumination[x] [*We*] divinely-guide by it[x] whomever [*We*] will of Our *eba'de* (*worshippers/submitters/slaves*); verily you [g] surely divinely-guide to a *Sseratten* (*single and specific Path*) straight.	وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٥٢﴾
53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens [w] and [what] (*are*) [in] the Earth[w]; lo, to Allah become/terminate the matters.	صِرَٰطِ ٱللَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلۡأُمُورُ ﴿٥٣﴾

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66 See the *Lexicon* attached to this *Translation* for more *exposition* of this word "*dhukranan*"="ذكران!"

67 Clearly in this great *Ayah*: "*Or He pairs them thukranan* (*normal males, neutral males*) *and females*" (*S*42: 50) it is *good or neutral*, as the "*maleness*" here is obviously *not effeminateness*, but *normal* to *neutral*!

68 The word "وحيا" = "مفعول مطلق," i.e. an *absolute object noun*, or "مصدر," i.e. the *infinitive* noun, indicating *exclusiveness*! Or it could be مصدر= *infinitive noun* in an adverbial status! See إعراب القرآن، لمحمود صافي!

69 The word "وراء" means: (1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) " بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here (2 or *beyond* in its sense of *above reach of knowledge or experience*!

70 See footnote 3 above regarding *reveal*!

71 See footnote 37 above regarding *whatever*!

72 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

73 See footnote 3 above regarding *revealed*!

74 It is stated in "اللسان" for the word "*ar-Rooh*" = "*Roohen*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other *divine* message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who *are special angels*, who are "*guardians*" *over the angels who are the guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*! Seeالقرطبي !

75 The word "دِراية" is from "تدري" which is *far more reaching* than the simple "*knowledge*," as "دراية" extends to having *deep understanding* of the subject matter!